W88
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Something

By way of Teſtimony

Concerning

Clement Lake

OF

Crediton in Devonſhire;

With Something he wrote in his Life time, by way of Anſwer, unto JOHN FLAVELL, *Independant* Preacher of DARTMOUTH.

Bleſſed are the Dead which dye in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their Labours; and their Works do follow them, Rev. 14. 13.

London, Printed, and Sold by *T. Sowle* at the *Crooked-Billet*, in *Holywell Lane*, in *Shoreditch*, 1692.

Something by way of Teſtimony concerning, *Clement Lake.*

THis is that we have to ſay concerning our Deceaſed Friend, *Clement Lake*, of *Crediton*; He was a Man of an Innocent upright Life & Converſation, very Tender Hearted and affectionate towards the Truth, and them that walked in it; He at firſt received Truth in the love of it, and continued to the end Faithful to its Teſtimony through all the Exerciſes he met with; for in the time of his Convincement he met with no ſmall Oppoſition and Exerciſe from and by the Wife of his own Boſom, and alſo ſuffered Impriſonment with Friends for the Teſtimony of Truth, all which he bore with Patience and Meekneſs, in a humble mind ſubmited unto God's Will; and in due time it pleaſed God through the Spirit of the Lamb to give him the Victory and Dominion over that which ſtood in his way: he was diligent in frequenting Friends Meetings to wait upon God, though outwardly a man attended with much weakneſs, and infirmneſs of Body, and many times being filled with a deep ſence of the Love of God unto his Soul, and his Heart tendered and broken thereby, his Mouth was opened to Magnifie and Praiſe the Lord, and tell by experience of the Goodneſs of God unto his Soul; In ſhort, we are generally well Satisfied concerning him, that he was a man that did truly Fear God, loved Truth and Righteouſneſs, bore a Faithful Teſtimony until death; his Converſation was a good ſavour to all in his day; and now being removed from us, we believe its well with him, and he hath his reward. *viz.* The Crown of Life and Peace, and is at reſt in the Lord.

John Tolſworthy, Robert Ellis,
Peter Richards, Robert Ford.

The Teſtimony of *Phillip Dicker*, Concerning *Clement Lake.*

A True Teſtimony and Account concerning the Life and bleſſed End of that Faithful Servant of the Lord *Clement Lake*; This I can truly ſay from a ſence I had of him, that I believe he was one whoſe Meditation was on the Lord, Day and Night, for ſince I have been concerned to bear a Teſtimony for the Lord, I have had great Society with him; I have conſidered his ſolemn Carriage and weighty behaviour when he was in the Body and I have heard him ſpeak of the many ſtraights and conditions he had been in ſince firſt he believed that God did expect Worſhip and Service from him.

And further, I have this to ſay of our Friend *Clement Lake*, Deceaſed, that he was a Man wholly given up to anſwer the Mind and Will of the Lord; for I can truly ſay from a certain ſence I had of him, that his Converſation was Heavenly, and that the Lord hath made his promiſe good unto him, as he did unto the Righteous in all Ages, and through the Faithfulneſs of him that hath promiſed, we are made as Witneſſes of it, that his promiſe is fulfiled in us, by the Spirit of his dear Son Jeſus Chriſt our Lord and Maſter, for ſo he is. And I being with *C. L.* and having had a certain knowledge that the Lord's Goodneſs laſted with him, and he in it unto the end of his Dayes, for which we can do no leſs then to return the Praiſe, Glory and Honour that is due unto the Lord, for his Mercy and Goodneſs beſtowed upon his People. So he dyed the Death of the Righteous, and hath received the Reward of the Faithful.

Phillip Dicker.

The

The Teſtimony that I have to bare for my Dear Husband, *Clement Lake* (deceaſed) is as followeth;

HE was a Man endued with much Faith and Patience, tender of the Honour of the Name of the Lord, and Zealous for his Truth and Worſhip, and a good Patern and Example in his Family, often exhorting me, his Children and Servants in wighty ſayings, touching the good and wellfare of our Souls, telling us, that if we periſhed he was clear of our Blood; and ſince his Death ſeveral of my Neighbours have born this Teſtimony of him to me, that they never were in company with him but they received Benefit by it; and farther, I bare Teſtimony of him, though often attended with much weakneſs of Body, yet he was very chearful under it, many times Declaring the Goodneſs and Love of God towards him, from time to time, in the many Exerciſes and Tryals he went through in baring his Teſtimony for the Truth, in the Town of *Crediton*, (in *Devonſhire*) where he lived, and elſewhere; and further, he was a man of a clean Converſation, his very Enemies have ſince his Death ſpoken well of him, and confeſſed they believed he is happy; and further, I cannot well be clear, but muſt acknowledge, that after my Husband was Convinced of the Bleſſed Truth, through the many Inſtigations of thoſe whom we formerly were in fellowſhip with, and others, cauſed me to grieve him very much by ill demeaning my ſelf towards him a conſiderable time; but ſince the Lord was pleaſed to open my underſtanding,

underſtanding, and give me a light and ſence of the workings of the Enemy (who is the ſower of diſcord) I have been much troubled, and known ſorrow for the ſame; and further I add, it was the great Love of God towards me in anſwering the deſire of my Soul, which was often with many a Cry and Tear, that he would ſhew me the way of Life and Salvation and where he feeds his Flock and cauſeth them to reſt at Noon day; and ſince the Lord appeared and anſwered (Bleſſed be his pure holy Name for evermore) we lived in great Unity, Love and Fellowſhip, to the Comfort one of another. Ah, but at length he was viſited with a ſtrong Feaver, whereof he lay near a Week and ended his Dayes here, the 23d of the 12th Month, 1689. And when the Lord was pleaſed to take him from me, it was I muſt confeſs, very heard to me, conſidering my great loſs of ſo dear and tender a Husband as he was to me; but being throughly perſwaded and ſatisfied in my Heart that he is at reſt with the Lord, I am ſatisfied in the Will of the Lord, who is over all, God bleſſed for evermore; *Amen*, ſaith my Soul.

Grace Lake.

A Letter ſent by *John Flavell*, an *Independent* Preacher at *Dartmouth*, in *Devonſhire*, to *Clement Lake* of *Crediton*, The Second day of the Fifth *Month*, 1687. 1687-8

DEar Chriſtian Friend, the true Chriſtian love I have born to you, ever ſince I came acquainted with you, and ſaw the Grace of God in you, hath engaged me in real Tenderneſs to your Soul, to give you this Paper, if happily the Lord may thereby Confirm you in his Truth, againſt the Soul-deſtroying Errors of Quakeriſm; *I am perſwaded if the Principles of thoſe Men were but truly underſtood, and the conſequence that neceſſarily flow from them, known to you, you would with as much Satisfaction, chuſe to dye a* Martyr *in oppoſition to that Error, as the Chriſtians of* Queen Mary's *Dayes did, againſt* Romiſh Idolitry; *give me leave to ſay plainly, a* Quaker *cannot be a Chriſtian, I mean a* Quaker *that knoweth and defendeth the Principles of that party, and I can confirm it as ſtrongly as I aſſert it plainly, and will do it for your ſake, by this Argument, every part and Branch whereof I am fully ſatisfied in.*

If Quakeriſm *Subvert the Fundamental and Eſſential Articles of the Chriſtian Religion, then no* Quaker *that underſtands and profeſſeth the Principles of* Quakeriſm, *can be a Chriſtian, But it doth ſo as will preſently appear; For:*

1. *They Deny the Exiſtance of the Humane Nature, and Satisfaction of the Blood of Chriſt.*

2. *They*

2. *They Deny the Imputed Righteousness of Christ, as the matter of our Justification.*

3. *They Deny the Resurrection of the Body, and its Partisipation of Glory with the Soul.*

4. *They lead Men to the Covenant of Works, and Obedience to the Light within for Salvation.*

All these are there real Opinions, let them dissemble, and hide themselves never so Cunningly, I can prove it out of their own wicked Pamphlets, I have had it from there own Mouths, and that often; and to satisfie you of the truth of what I charge them, if you will but conseal the Paper from them, and ask any of their Leaders your self, so as they apprehend not your design, these Questions you shall find the Charge Just and Real against them; take a fit Season, and Demand thus.

1. *Are we Justified and Saved by that very Blood of Christ that was shed at* Jerusalem, *or by some other means then by the Blood of the Man Christ Jesus?*

2. *Is Jesus Christ now in Heaven in a true and real Body of Flesh and Blood? Or is he not?*

3. *Is the Active and Passive Obedience, which Christ performed here on Earth, in the dayes of his Flesh, the matter of our Righteousness before God? Or is it something in our selves?*

4. *Shall these very Bodys of Flesh and Blood rise again at the last Day, and be glorified with the Souls, and remain Human Bodys still, for Substance, though glorified Bodys for qualities? Or what shall become of them?*

5. *Must we expect Salvation by believing in Christ for Righteousness, and applying his Righteousness to our Souls by Faith? or must we expect it by Obedience to the Light within us?*

This being done discretly, so as that they see you do for Satisfaction, and not to intangle them, I am confident you will find to your Sorrow, that I have too Justly charged them with those Damnable Errors, and then the Snare is broken, and

your

your Soul escaped; But you must have a care of there deceitful Answers, and hold them close to the words of each Question, else they will hide the hook in general and plausable answers.

But it were better for you to converse on these points with sound and sollid Christians, that know their Principles, then trust your self amongst them; but if you must, I doubt not but by a discreet management you may have it from the Mouthes of their chief Leaders; the Lord keep your Soul in his Truth; remember there are damnable Errors, 2 Peter 2. 5. *as well as Practices Give me a few Lines that may rejoyce, and comfort my Heart concerning you, for my love to you makes me Jealous over you. I Remain yours in Jesus Christ our Hope,*

John Flavell.

Clement Lakes Anſwer to the foregoing Letter.

I Have conſidered thy Letter, and the high Charges in it; and to begin with the firſt.

Firſt, *That they deny the Exiſtans of the Humane Nature.*

I ſhall, as I ſaid, anſwer in Scripture Language, and ſhall take heed of Philoſophical words, becauſe I do not profeſs my ſelf to be one; I look on it as a Juſt and reaſonable thing due from all men, that all propoſals of Queſtions to others about there Faith and Believe of the Scriptures, ſhould be in Scripture Language; I do not remember that ever I read of the word *Exiſtaens* or *Humane* in all the Scriptures of Truth; I ſhall take heed according to the Apoſtle's advice, of vain Philoſophy, and ſhall ground my Faith according to the Scriptures of Truth in all the matters on which my Salvation dependeth.

I believe that Chriſt is glorified with the Father, with the ſame Glory he had before the World was, according to *John* 17. 5. and 1 *Tim.* 3. 16. He is received up to Glory, and that he ſhall come again in the Glory of his Father, with his Angels, *Math.* 16. 27. And that he is ſitting on the right hand of Power, *Mark* 14. 62. And that he aſcended up far above all Heavens; And that he is gone into Heaven, and is on the Right Hand of God, and that it is a Glorious Body, *Phil.* 3. 21. And if this make me an Heretick, for believing as the Scripture hath ſaid, I ſhall willingly bare thy Judgment.

For

For the Second part of it, *That they deny the Satisfaction of the Blood of Christ.*

This is a false Lying Slanderous Charge, charge it who will; for my part, according to what I have heard and seen since acquainted with them, of all the sorts of Professors that I have been conversant with, I have not known any to have a greater Esteem for, and put a greater value on the Blood of the Lord Jesus Christ, then those do that are thus charged; and indeed it is no wonder that they thus value it, seeing a remnant have experienced such unexpressable vertue from it, and benefit by it.

As for my part, I believe Salvation in no other and out of him there is none; and I believe, and know it is the Faith of those with whom I walk, according to *Acts* 4. 12. And he is the Propitiation for our Sins, 1 *John* 2. 2. And he hath purchased us with his own Blood, *Acts* 20. 28. and *Rom.* 3. 25. and by him we have Remission of Sin, and we are Justified by his Blood, *Rom.* 5. 9. And by it we have Eternal Redemption, *Heb.* 9. 12. 1 *Pet.* 1. 2. And if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Christ cleanseth us from all Sin: And what the difference is between the walking in the Light, that is so much derided, and walking in Christ, I know not; but if we walk in him the Blood of Jesus Christ will cleanse us from all Sin, *John* 7. 9. And I believe not only from the guilt, but from the filth also, verse 9. And I believe that Sanctification and Justification are inseparable.

I see but little mention made in thy Letter of the cleansing vertue of Christ's Blood, or the work of Regeneration that must be wrought in man, or the new Birth that must be Experienced, or no entreing the Kingdom of Heaven, *John* 3. 3. And we believe, that for all those for whom the Blood of Christ maketh Satisfaction, they know and Experience a

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purging of their Conſciences from dead works to ſerve the living God; and this a Remnant have found and can ſpeak it to the Glory of our God, 1 *Pet.* 1. 18, 19. They know Redemption from a vain Converſation by the pretious Blood of Chriſt, and I hope that this is alſo clear, If Scripture will paſs, and I be believed, that it is the Faith of thoſe called Quakers.

As to the Second, that *They deny the Imputed Righteouſneſs of Chriſt, as the matter of* Our *Juſtification.*

Before I anſwer this Queſtion, I would query my ſelf what is ment by *Our?*

Whether it be all men univerſally, without condition or quallification? and ſo whether Chriſt did in the Body of his Fleſh, in his own Perſon all that was to be done for man? or whether his work is not to be experimentally known in every man, for the deſtruction of Sin, and the work of Sanctification, by all that ſhall have the benefit of his imputed Righteouſneſs, yea or nay?

For my part this is my Faith, that he is a bleſſed Man to whom the Lord imputeth Righteouſneſs, and to whom the Lord will not Impute Sin, *Rom.* 4. 6, 7, 8. But I believe alſo, that thoſe Souls that are in this Bleſſed State, do know and Experience a work of Sanctification wrought in them, and the deſtruction of Sin wrought for them, and Redemption from Sin, all wrought by the ſame Lord Jeſus Chriſt for all thoſe that believe in his Name and Power, 1 *Cor.* 1. 30. And he was alſo made manifeſt for the deſtruction of the works of the Devil, 1 *John* 3. 8. And where this work is wrought for man, and in man, the fruit of the Spirit is brought forth, according to *Gal.* 5. 22. And this alſo is my Faith, that they alſo know the old man to be Crucified, that the Body of Sin may be deſtroyed, that henceforth they may not ſerve Sin; and ſo know a waſhing and a ſanctifying, before they

they know themselves to be Justified, 1 *Cor.* 6. 11. And those shall have the Righteousness of Christ imputed to them.

Thirdly, That *they deny the Resurrection of the Body, and its Participation of Glory with the Soul.*

This is another false Charge; we believe the Resurrection of the Body, that the dead shall be raised up incorruptably, 1 *Cor.* 15. 52. And we believe the Resurrection of the dead both of the Just and Unjust, *Acts* 24. 15. And that those vile Bodys shall be made like to his Glorious Body, *Phil.* 3. 21. And we believe that all that are in the Grave shall come forth, they that have done well to the Resurrection of Life, and they that have done Evil, to the Resurrection of Damnation, *John* 5. 28. 29. And those that are guided by the Counsel of the Lord, and follow it here, shall be received up to Glory *Psal.* 73. 24 And that we shall be glorified to gather with the Lord, *Rom.* 8. 17. 18. And we believe that those that follow Christ in the Regeneration deny themselves, and take up the Cross, shall Inherit Eternal Life, *Math.* 19. 28, 29. And we believe also, that the end of those that are Enemies to the Cross of Christ, will be destruction, *Phil.* 3. 18, 19.

Fourthly, *That they lead Men to the Covenant of Works, and Obedience to the Light within.*

This is a Slander, cast out of the Mouth of the old Dragon like a Flood, to prejudice the World, and spread by his Agents; what ground Men have for this Charge I know not, except it be for pressing People to the Mortification of Sin by the Power of the Lord, denying of self, Crucifying of the Flesh, with the Affection and Lust thereof, and taking up the Cross and following of Christ, who is our Way, Truth and Life, out of whom we believe there is no Salvation from Sin or Wrath: No Name or Power given under Heaven whereby any Soul can be saved, but

Jesus

Jeſus Chriſt; He is our all in all, and man is nothing, neither can do any thing as to his own Salvation; for without him we can do nothing, it is he that worketh both to will and to do of his own good Pleaſure: And to as many as receive him, to them he giveth Power to become the Sons of God, even to them that believe in his Name, which Faith alſo is the Gift of God. It would be thought hard meaſure from us if we ſhould ſay, that becauſe no mention is made in all thy Letter, of any thing that is to be wrought in man, or done by man, as a Quallification of thoſe that ſhall partake of thoſe benefits by Chriſt, that therefore you do believe that Men may partake of them, and yet do what they will, and live as they liſt, tho we have as great a ground for it, as any have for charging us to lead Men to the Covenant of Works.

For the Second part of the Charge, *That they lead Men to Obedience to the Light within for Salvation.*

This I will ſay, that Rebellion is as the Sin of Witch-craft, and Stubbernneſs is as Idolatry, and that without Obedience there will be no eating the Fat of the promiſed Land. And for the Light within ſo much deſpiſed by the dark Rabbies of the World, this Light of *Iſrael* ſhall be for a Fire, and his Holy One for a Flame, that ſhall burn and devour the Thorns in one day, *Eſa.* 01. 17. And that we preſs Obedience to the Light within, we own, who is Jeſus Chriſt the Light of *Iſrael*, the Light of the World, who is given to be a Covenant to the People, and a Light to the Gentiles, to open the Blind Eyes, *Eſa.* 42. 6, 7. This was *David's* Light to his Feet, and Lanthorn to his Paths, *Pſa.* 119. *verſ.* 115. And this word, or Light, or Jeſus was in the beginning; and in him was Life, and the Life was the Light of men, 1 *John* 8. And this beginning he is our Light and Life, and he it is that expels the Darkneſs out of the Heart; and thoſe that are Obedient to him are called the Children of Light, *Epheſ.* 5. 8.

5. 8. And it is by this Jesus Christ, who is the Wisdom and Power of God, the Light that maketh manifest all things as they are, that bringeth down every Imagination in man that exalteth it self against the Lord, and bringeth every thought into Obedience to himself; he it is that is the author of Eternal Life to all that obey him, *Hebrew* 5. 8. and 1 *Pet.* 1. 2. And that he is within, and dwelleth in the Saints, we own it, tho for owning it we are an Abomination to the Egyptians, 2 *Cor.* 13. 5. Are not the Saints the Temple of God? And doth he not dwell in his Temple? And is it not in the Heart? And is not the Heart within? And is not his Throne there? And is it not there he giveth in those sweet and blessed Comforts to his People? And is it not there he poureth out his Wrath on the Wicked? And is it not in the Heart that he is striving with the Children of Men, to reclaim them by his motions? And Mens Disobedience to it is a grieving of him, and rebelling against him, 1. *Thes.* 5. 19. And it seemeth to me, that any man that hath Reason or Religion, should be satisfied with this account, unless those that will Unchristian others that they might be thought the best Christians themselves, and bespatter others that themselves might shine. And So I have answered the first four Charges, and if I am besides the Truth, I desire it may be manifested to me in a few Lines.

I look on it as a Just and Reasonable thing, that before any Man Unchristian another, that first they prove there own Position to be according to Truth.

And Secondly, that they prove those Persons guilty of denying those Truths, for which they Unchristian them, which neither is done in thy Letter, but by a bare say so, as if it must be true because it is said, and said by such a one; but it is no new thing, such there were in the dayes of old, *Rev.* 2. 9. But he that hath the Key of *David* hath opened a

Door

Door to us, that no man can ſhut, and by this little ſtrength we have kept his word, and have not denyed his Name, *Rev.* 3. 8, 9. For which the People are angry that we do not as they have done: And nothing leſs then to Unchriſtian us will ſerve. But what if the day ſhould come that you ſhould acknowledge the Lord hath loved us? ſure it would be a great change? I ſhall not inlarg any further, to ſpeak of the five laſt things, but may refer them until I have the anſwer from them, from whom it is expected; and as I have ſaid formerly, wherein I am beſide the Truth, in what I have written, let it be ſignified to me in a few lines, who am a well-wiſher to the proſperity of *Sion*, and deſire the Good of all men,

Clement Lake.

We are not the People we are reported to be, for we are falſely repreſented to the World, by thoſe who have made *Lyes there refuge*, Eſa. 28. 15. *And under falſhood have hid themſelves: But Judgment the Lord will lay to the Line, and Righteouſneſs to the Plumet, and the Haile ſhall ſweep away the refuge of Lyes*, verſe 17.

A Second Letter ſent to me from *John Flavell*, which is an Anſwer to my former Letter, the ſeventh of the eight *Month*, 1687.

Clement Lake,

I Received lately an Anſwer to my Letter, written many Years ſince, to preſerve you from Quakeriſm, whether this Anſwer were made by you or others, I examine not, for it is nothing to the purpoſe; our point is not what you believe, But what is the known publiſhed Doctrine of the Quakers, from which my care was to preſerve you; I told you that a Quaker owning the profeſſed Principles of Quakeriſm, cannot be a Chriſtian, and inſtanced in ſeveral Fundamental Points of Chriſtian Doctrine denyed by them; to all of which you gave me your own private Judgment, in Scripture terms, which ſeemeth generally ſound, as I hope you ſtill remain in your own Principles: But what is this to the Doctrine of that People with whom you now walk, forſaking thoſe Aſſemblies where firſt you found Chriſt, if ever you found him; I am only conterned to prove my Aſſertions, that Quakeriſm overthroweth Chriſtianity; and this is plain by what followeth, which I take not up upon Reports at Random, but give it you out of their own printed Diſcourſes.

First, He cannot be a Christian that rejects the Scripture as a Rule; But so do the Quakers, Toldervy *in his Book, page 6. saith,* That searching the Scriptures is not the way to find out the mind of Christ; but the turning of the mind to within. *One* Mason *in his defence of* Cravon, *page 12. saith,* Did *Paul* or any of the Apostles walk by any letteral rule? or was not their rules a measure of the Spirit of God committed to every one of them? *Nayler in his Book against* John Rayner, *speaks thus of us, who differ from him,* Their Law is without; their Light without, their Church without, all which we witness to be within; *Farwell then say I to the written word.*

Secondly, He cannot be a Christian that affirmeth Perfection, and Freedom from Sin on this side Heaven, 1 John 1. 8. *This hath been often asserted in my hearing by the Quakers, and is Printed by* Mason, *in page 3. of his Book, quoted from Ephes.* 4. 12. *Concluding thus,* Were England's Blind Watchmen Commissioned from Christ, they would not thus prate against Perfection.

Thirdly, He cannot be a Christian that maketh no distiction between the Godly, and the Ungodly, but doth affirm that Christ enlightens every man that cometh into the World, with a saving Light; but so did John Stubs, George Fox, *and many others affirm it, and defend it in a set dispute with* Mr. Wiggon *in the Printed dispute, Page* 13. *Labouring to prove* that every man in the World hath the Spirit of Christ savingly in him, *from* 1 Cor. 12. 7. *If so, we must alter the whole frame of cripture and* Christian Religion. *And as to Christ's imputed Righteousness, how slighting doth* Nayler, *speak*

ſpeak of it, as a Doctrine of ours, Page 20. of his Book; but I need go no farther; I could inſtance in many great points more, as that of the Reſurrection of the Body, which hath been once and again denyed by the Quakers *to my Face, and that with ſcorne and contempt of my ignorance, for affirming it, ſo that I ſpeak not uncharitably or untruly when I ſaid what I did of their Opinions.*

It may be you will ſay theſe were But perticular Perſons, and you reject there miſtakes, I ſay, they were the leading men of your party; and how ſhall we know your Opinions but from there Books? as for you, I pray the Lord would preſerve you ſound in the faith, and return you to your firſt Love, to his Saints and Ordinances. I am full of compaſſion for your Soul, and remain your Friend,

John Flavell.

An Anſwer to *John Flavell's* Second Letter ſent 1687. to him from *Clement Lake* of *Crediton* in *Devonſhire*.

I Received thy Letter, and by it underſtand that thou haſt received mine, which thou doſt queſtion whether made by me or others; I aſſure thee that no other but my ſelf did indite or write one Line or paſſage of that or this; thou tellſt me again that a man owning the profeſſed Principles of Quakers can not be a Chriſtian; and that thou didſt inſtance in ſeveral Fundamental Points denyed by them, to which I replyed they were falſe Charges, and to all of them I ſhould give my reply as my own private Judgment, which was ſeemingly ſound.

This is another abuſe, ſeeing I ſaid, it was the Faith of thoſe called Quakers alſo, and the Faith of thoſe with whom I walked. But it ſeems tho my Anſwer were ſound yet not very Acceptable, for it was in Scripture terms. It is true, I am utterly againſt it that Scripture ſhould bow to vain Philoſophy, and to be wiſe above what is written, and alſo it ſeems one thing not liked, my forſakeing thoſe People with whom I have walked, (it is true) while they walked I walked with them; but when they grew weary and ſat down, muſt I be blamed for not doing as they did, becauſe I walked ſtill, and that by the Footſteeps of the Flock according to there own adivce, and

and cannot ſet down or turn back? There is one thing that I have obſerved of the like nature, and is counted rather a Vertue then a Vice in others (which is this) in the time when the Sheepherds fled, and the People ſcattered, the Croſs of Chriſt appearing, the People crept in under the Wing of the Church of *England* for ſhelter, I do not ſay to avoid the Croſs of Chriſt, (look they to that) ſheltered they were, and fed too, with ſuch food as they had to give them, if not wholſome, why did they uſe it? What made them there? Why did their Stewards permit it, if they found the Bread of Life there? Why are they drawn off again? was not this permitted by thee and others, if not approved? (and why was it?) to keep the Children quiet, that they might not Cry for Bread, when the Stewards would not give them any, for the Lyon was in the way; was it good Bread then, and is it Husks now? Now they will feed theſe People themſelves, or rather theſe People muſt feed them, for their Bread now yeildeth a good rate, and if they will not come up to the price, we will go to another Flock: Well now, theſe People muſt leave thoſe with whom they have walked, and be blamleſs, but blamed if they will not leave them; ſurely I muſt needs ſay that they all dealt very diſingenouſly with the Church of *England*, to leave them now they have moſt need of them, as I have told many to there Faces, and not only ſo, but rejoyce in there Ruin, which is an ill requital for there former kindneſs; but enough of that.

In thy former Letter thy Charges were drawn, and in thy laſt Letter I expected proof of what was then Charged, but I have failed of my Expectation, and of fare dealing too, for the firſt Bill is loſt, and a new Indictment is drawn up, which is not fare; it yet lieth on thee to prove it, or bare thy ſhame.

In

In thy first Letter we were Unchristianed by thy false Accusation and lying Slanders no small evil for a Minister of Christ to be found guilty of, to unchristian such a body of People with a bare say so, it is a Spot, but not of God's Children, they are Children that will not lye; and it hath caused my Heart to grieve that such a one as thy self should be the author and spreader of them, so that many in this place who have had thy Person in admiration, have been doing the same evil Work, having an Implicet Faith, much like a Generation of men, who believe as the Church believeth, and it is true because the Church saith it; and so they did believe it and spread it because thou said'st it. But now the Refuge of Lyes is sweeping away, People having had oppertunity of hearing Friends, and Conversing with them in this place, thy Folly now appeareth, and thy Assertions are found to be Lyes, tho' *John Flavell* have said it, *Hicks*, *Faldoe* and others; for the Earth is lightned with the Glory of the Lord, and we would that all men knew us as we are, and then let them judge, for we are not ashamed of our Principles.

But to leave the first, and come to the Second Charge or Indictment, *He cannot be a Christian that rejects the Scripture as a Rule.*

But what I have yet found, I may say to thee as *Nathan* to *David*, Thou art the Man; for by what Rule are we thus falsely accused, and abominably slandered? And it is a rare thing this day to find many such as thy self to Slander us Ignorantly, and not Malitiously.

But to the matter of Fact, what was *Abel's*, and *Noah's*, and *Enoch's* Rule, Leader or Guide, before the Scriptures were written? was it not the Spirit of God, and the same Spirit that gave forth the Scriptures in time, and moved the holy men

men of Old, who ſpake as the Spirit gave them utterance, even the ſame Spirit of Truth that Chriſt promiſed ſhould be given to his Diſciples, and remain with them, and lead them into all Truth, *John* 14. 16, 17. chap. 16. 13. We own and honour the Scriptures above all other Writings in the World, and they are profitable for Doctrine, for Reproof, and for Correction and Inſtruction in Righteouſneſs, 2 *Tim.* 16. We own we are not of the ſame mind with an Aſſembly once gathered, that the Scriptures are the only Rule, then farwell to the Spirit of God ſay I: We do believe that it is not in the Power of men to deprive the Saints of their Rule, Leader or Guide which is the Spirit of the Lord; But if the Scriptures be the only Rule, then it is poſſible that men may be deprived of their Rule by their Enemies; *Matth.* 11. 17. *No man knoweth the Father, but the Son, and he to whom the Son ſhall reveal him.* And now I will appeal to all the Faithful in thoſe late Years, when their Teachers fled from them, when trouble came, and Preaching and Hearing became expenſive, had not a Remnant been taught of God, had they not had the Spirit of the Lord to lead and guide, and inſtruct them, what had become of them? Had there not been Springs in the Deſert, and Rivers in the Wilderneſs, ſtreaming from the Lord to refreſh thoſe diſtreſſed Souls, what had become of them?

3dly, *He cannot be a Chriſtian that affirmeth Perfection or freedom from Sin on this ſide Heaven.*

How is the Scripture rejected here, and made to bow down to the experience of men? who are taught by their Teachers, *that it is impoſſible to have the Works of the Devil deſtroyed*; and ſo make void Chriſt's Coming, when ſomething there is that cannot be parted with, and therefore a Cry is made, damnable Doctrine to have Sin deſtroyed.

I ſhall firſt lay down that God hath commanded it, *Gen.* 17. 7. *Walk before me, and be thou perfect.* Matth. 19. 24. *If thou wilt be perfect, ſell all*; All muſt go if God call for it, or no Perfection; he had done many things, and that from his Youth up, and many Sins doubtleſs were ſlain, and the man dead to them; A brave Profeſſor for our days; but one thing muſt be kept, a Wedge of Gold, a *Babyloniſh* Garment; he had great Poſſeſſions, and that he could not part with for Treaſure in Heaven, the pretiouſneſs of which he had not the Experience of by Faith, and this made him go away ſorrowful; doubtleſs he liked not the Doctrine of Perfection like the People of our days, men can be content to have Drunkenneſs and Swearing, Murder, Theft, and ſuch like *Goliah*'s ſlain; this is poſſible to live without to ſome, and cry, they will enough againſt thoſe that will not, and well worthy: But what Sin is it I would fain know that the Lord cannot, yea, will not deſtroy and keep us from as well as theſe, if People did not hide them, and will not let them go? Is it poſſible men may have the greater, and not the leſſer ſlain by the Power of the Lord? if they would bring them forth, he would ſlay them before their faces. There is ſomething that is ſweet to them, like as to *Saul*, goodly in their Eyes, and that muſt be ſpared; but that which is Wild, Diſgraceful and Reproachful, that muſt be deſtroyed; but ſparing of the other was his Ruin. Ah, if People were but ingenious, and bring forth that to the Sword that is for the Sword, and that to the Fire that is for the Fire, would not then this Sword and Fire of God's Spirit burn up and deſtroy thoſe Fatlings and Lambs that they keep in their Boſom, as well as that which is Wild and Refuge?

I ſhall deſire thee to view what thy own Pen hath written, *pag.* 7. of the Saint indeed; thy definition of keeping the Heart, it is to have the Heart ſet right; It will be too tedious to tranſcribe all, view it what thou ſayeſt there, what man was by Creation, what man became by Degeneration, and what man is by Regeneration, where all is ſet right again; and *pag.* 22. *Had they kept their Hearts with God, all had been well*; and what is that but to keep from Sin, *pag.* 13. holy *Job* durſt not ſuffer his Heart to yield to an impure Thought, ſurely then to no wicked Action, and ſo in a Sinleſs State, as long as he kept there. I would fain know of thee, if thou doſt pleaſe, whether it be poſſible for a *Chriſtian* to obſerve thoſe directions laid down in thy Book? If poſſible, whether that Soul will not then be kept from Sin? and if poſſible, why are we then Unchriſtian'd for believing of it? If impoſſible, why thou doſt preſs People then to Impoſſibilities, and take Money for it to view thy own Book well, and practice it alſo? and I dare to ſay thou wilt come to that bleſſed ſtate; Look to the 191 *pag.* read it at large, where thou cryeſt out, *Away with bold Cenſuring.* But it was but a little way, for in the 194 *pag.* thou canſt Cenſure the *Quakers*, that they never knew what belong to Practical Godlineſs, and ſtudy of their own Hearts: I beſeech thee in the bowels of Love, do not be found in the number of them that ſay and do not; by what Scripture-Rule doſt thou thus judge the Secrets of thouſands of Hearts, Perſons whom thou never kneweſt nor ſaweſt: View 198 and 199 *pag.* where thou complaineſt of the Lives of Profeſſors; and how can it be otherwiſe? (What is the Reaſon of it?) they are told it is impoſſible to get themſelves free of Sin; and ſo one ſets down Captivated with one Sin, and another with another Sin. I tell thee in the Bowels of Love,

 that

that if ever the Lord did ſend thee to Preach the Goſpel, it was for the Perfecting of the Saints, and turning men from the Power of Satan to the Power of God, and from Darkneſs to Light; and not to tell them the ſtrong man cannot be caſt out, and all his Goods ſpoiled, *But*, ſay you, *there is ſomething that cannot be deſtroyed*; Where then is the Purgatory to cleanſe Souls? You ſay, and it is true, That as the Tree falleth, ſo it lieth; and if men dye in their Sins, where Chriſt is gone they cannot come, and no unclean thing can enter the Kingdom of Heaven; and yet poor People cannot be cleanſed: Ah the Souls that ſplit on this Rock!

3*dly*, The Scripture holdeth forth there have been Perfections; I ſhall quote the Scriptures, *Pſal.* 64. 4. *Gen.* 6. 9. *Job* 1. 1. *Prov.* 2. 21. 1 *Cor.* 2. 6. 2 *Cor.* 13. 9. 11. where the Apoſtle Prayeth for it, and Exhorteth to it, *Rom.* 6. 1. *How ſhall we that are dead to Sin live any longer therein?* Men muſt know a Death to Sin, or I will be bold to ſay, ſhall know a Death for Sin, *Verſ.* 6. They muſt know the Old man Crucified, that the Body of Sin may be deſtroyed, that henceforth they ſhould not ſerve Sin, *Verſ.* 7. He that is dead, is freed from ſin; men will not know a Freedom from Sin, until they know a Death to Sin, *Verſ.* 18. Being then made Free from ſin, they became Servants of Righteouſneſs; *Verſ.* 22. When dead to ſin, then ſervants to Righteouſneſs, and then men have their Fruits to Holineſs, and their End is Everlaſting Life: This is the Doctrine of Chriſt.

But the Doctrine of Devils is to ſay, *that men may Sin, and not dye*; he was the firſt that preached it; *Gen.* 3. 3. *Ye ſhall not dye*; here is the great Lyar; And what are thoſe men that ſay, *men cannot be free from Sin till they come to Heaven, cannot ceaſe from Sin till come to Heaven*?

that

that *Sin cannot be deſtroyed*? What is this but to make Chriſt's coming void, who came to deſtroy the Works of the Devil, to ſave his People from their Sins? Is not this a departing from the Faith that overcometh the World, the Fleſh and the Devil, and a giving heed to the ſeducing Spirit and Doctrine of Devils, to ſpeak Lyes to uphold the Devil's Kingdom? 1 *Tim.* 4. 1. and unchriſtian all that believe; as the Scripture hath ſaid, that Chriſt ſaveth from Sin, (not in Sin) from the Power and Practice, from the Filth as well as the Guilt, all that he will ave from Hell and its Damnation; and who are thoſe that cry out againſt it, but thoſe that will make Chriſt, Scripture, and all bow down to their ſinful condition? Is there not ſome little one in them, that they will not give up to God's Sword and Fire, ſome Fatlings in their Boſom, goodly in their Eyes, like *Saul*, and yet think their Souls ſhall live for all this, that gather up the Failings of the Saints to feed upon; that becauſe *Noah*, *David*, and *Peter*, and others failed, they may, yea, muſt ſin all their days: I beſeech thee in the tender love of the Lord, to perſwade the Children of men to a thorow Work of Sanctification in Body, Soul and Spirit, and a perfecting Holineſs in the Fear of God, and a Cleanſing from all Unrighteouſneſs, and a caſting out of the Heart all that offend him, not only ſome things, but all things that offend him, all which is to be done by the Power of the Lord; and ſo come to know a Perfection in Chriſt, and ſo come to be one with Chriſt, as he is with the Father, and the ſtrong man caſt out, and all his Goods ſpoiled, and ſo come to be a Habitation for God through the Spirit. My Heart is here enlarged, and my Mouth opened to bear witneſs to the Truth of God, that Chriſt is able and willing to ſave from all Sin, and to keep us from failing, if men believe

in his Power, and keep to it; for it will be to all men according to their Faith; but if men do not, yea, will not believe Christ is that he, that can (yea) and will do these things for them, they shall dye in their Sins, and where he is gone they cannot come.

3dly, *He cannot be a Christian that maketh no distinction between the Godly and the Wicked, or Ungodly.*

This Saddle best fits thy own Horse, on whose back I shall set it, look to the Epistle of thy Book called *The Saints indeed*; where no difference is made between the Godly and the Ungodly, the one so Confers, Prays, bewailes Corruption, talks of Experience, open their Condition, neglect the watch over the Heart, and does often fall into scandalous Sins as the Wicked do? What difference dost thou make between the Godly and Ungodly Hearts, except it be in this that one shall go to Heaven, and the other to Hell, tho they thus live, no difference in the Life, except it be that the Godly so called by thee are worse in their Lives, for by their example they make fast the bands of death upon both; the former are cruel, and shed the Blood of other Souls; fall often into Scandalous Sins; and for proof *David* is brought, He committed Murder and Adultery: Did he fall into this often? was it the Practice of his Life? was not the remaining part of his Life spent in mourning and watching, and warning against, and praying against all Sin? and did he not declare his abhorrance of it, by his abstaining from it, all false wayes he did utterly abhor? and did he utterly abhor it with his Tongue, and not abstain from it in his Life? surely his remaining Years were far different from the Life of the Wicked, and so were the Life of other Saints after their falls, and therefore take this Charge home to thy self, who pleads for Sin term of Life, and Unchristian

others

others who plead for purity of Heart and Life, and a ceasing from Sin, and a Freedom indeed by the Truth: Be not offended because I spake forth the Words of Truth, it is for the honour of my Saviour Christ Jesus. And it is my Testimony that I bare against the Devil and Sin and the Pleaders for it (that he can) that he doth) that he will save from Sin those that believe in him, and come to him and receive him in all his Offices, to them he will give Power to become the Sons of God; and what is that, but to cease to do Evil, and learn to do Well?

And now for the proof of thy Charge, for which we are Unchristianed, and that we make no Difference between the Godly and the Wicked, is this, *that Christ inlightneth Every one that cometh into the World with a saving Light.*

I would fain know whether Saints be Born Saints? If not, but all are by nature Children of Wrath, Enemies to God by wicked works, as I believe they are; Then whether that Spirit that strived with them, and convinced them of Sin, Righteousness and Judgment, and brought them out of the state of Darkness, Enmity and Rebellion, and turneth them, or leadeth them from the power of Satan, to be lead, giuded and governed by the Power of God, be not the same Spirit, that is striving with and in the Wicked to reclaim them? and whether it would not reclaim them, if they did follow it and obey its Reproofs, Instructions and Counsels? God gave his Good Spirit to the old World and others, and doubtless willing and sufficient to save them, if they had not resisted and rebelled against it; it was Gods Good Spirit that was saving which was given to rebellious *Israel*, but they Rebelled and Vexed it, that it could not dwell in them,

and

and it is the ſame ſecret ſtill Voice that cryeth after, or in Man and Woman, *This is the Way, walk in it; Return, Return, why will you Dye?* But by Rebellion againſt, and Reſiſtance of, Grieving, Vexing and Quenching its Motions, it ceaſeth to ſtrive, and wo then to that Soul when left to commit Sin with Greedineſs.

And as I have ſaid formerly, I ſay again, if in any thing thou ſuppoſeſt I am beſide the Truth, ſignifie it to me in a few Lines, who deſireth and prayeth for the coming of God's Kingdom in the Hearts of the Children of men.

Crediton, the 28th day of the 10th *Month*, 1687.

Clement Lake.

In time take time while time for tim is No time when tim is pa

THE END.

John Thompson